A SVPPLICATION TO OVR MOSTE Souereigne Lorde Kyng Henry the eight, King of England, of Fraunce, and of Ireland, and moste earneſt defender of Chriſtes Goſpell, ſupreme head vnder God heere in earth, next and immediately of his Churches of England and Ireland.

(:.:)

¶Nowe newly imprinted and ſet forth for the ſpeciall vſe thereof, that may be made in our time.

Mathew. ix.

The haruest is great, but the laborers are few: wherefore pray the Lorde of the haruesте to ſende foorth loborers into his haruest.

ASVERTISEMENT.

A SVPPLICATION TO our moste Soueraigne Lorde King Henry the eight, King of England, of Fraunce, and of Ireland, &c.

MOST dread Soueraigne Lorde, and moste Christian Prince, when I remember the lamentable and wonderfull great blindnesse wherein the most part of all England not onely of the Laytie, but also of the Clergie, haue piteously erred and wandred manie hundred yeeres, accepting, reputing, and most vngodly, erroneously, and blindly, esteming the Bishop of Rome to bee supreame heade ouer and aboue all Christian congregations, and in diuers other points, suche as bee touching the necessarie Articles of our faith. I could not but maruell howe and by what meanes suche pestilent errours & horrible darke blindnes coulde or might enter, inuade and ouerflowe this your Realme, & to continue so long in the same, not espyed, perceiued, nor repelled. Considering that by

all that time and ſpace this your realme (as the moſt parte of men did then iudge and eſteeme) was well endewed, replenished and furniſhed with manye profounde learned Clarkes: whereof ſome were Biſhops, Archdeacons, Deanes, Prebendaries, Parſons, Doctors, Bachalers in diuinitie, & other profound learned Clarks in both the Vniuerſities, which were graue, ſage, and auncient Fathers. Contemplating & reuolting theſe things in my mind: not a litle moued, troubled, and vexed with the ſame, I applied me with all my power & diligence, exquiſitly to ſearch & know the firſt groũd & cauſe therof. And in concluſion amongſt other thinges it chaunced me to reade in the v. chap. of Eſay a propoſition that much lamenteth the captiuitie and bondage which commeth & groweth to all people for lacke of knowledge in Gods word, ſaying: Therfore commeth my flocke alſo into captiuitie, becauſe they haue not vnderſtanding, their glorie is famiſhed with hunger, and their pride marred with thirſt: therefore gapeth hell, and openeth her mouth maruelouſly wide. By this text (gratious Lorde) it appæreth that all miſerable blindnes, captiuitie and bondage vnder ſin, cõmeth for lack of knowledge in gods word.

Marke. 12. I had forgotten at that time, that Chriſt reproued the Phariſies, ſaying: You erre not knowing the ſcriptures. Which reproofe & rebuke

buke ſhould haue bēene a ſufficient admoni-
tion and doctrine to me & to all other, wher-
by wee might haue knowne that all errour
cōmeth for lacke of vnderſtanding & know-
ledge in the ſcriptures. But by what reaſon
then could there be ſuche errour and blind-
nes for lacke of knowledge in Gods word in
this your Realme (moſt gratious Lorde) ſee-
ing there were ſuch profound Clarks, & aun
cient Fathers, Biſhops, and ſtudents in the
ſame, which did teach and preach to the peo-
ple continually. The apoſtle Paul in the vi.
chap. to Timothie deſcribeth two kindes of
doctrinss: the one he calleth a godly doctrine
and a doctrine of health, the other he calleth
a proude doctrine full of vnprofitable queſti-
ons, ſtriuing more for words then for godlie
knowledge, whereof ſpringeth enuie, ſtrife,
raylings, euill ſurmiſings, and vaine diſpu-
tations of men with corrupte mindes, deſti-
tute of the truth, which thinke that lucre is
godlines. This kinde of learning and ſubtill
diſputations vnto this daye wee call ſchoole
matters, from the which Paule commaun-
deth all Chriſtians to ſeperate themſelues.
Such Clarks (ſaith Paul) be euer learning, 2. Timoth. 3
but neuer attaine to the knowledge of the
truth. With ſuch vaine vngodly, & vnprofita
ble learning, this your realme (moſt redoub-
ted ſouereigne) was ouer much repleniſhed
through the preaching and teaching of ſuch

ſchoole men and ſubtill diſputers, otherwiſe called deceiuers. Which was one of the cauſes of our miſerable blindneſſe, & of diuerſe errors and abuſes ſprong vp and crept into this your Graces realme. For certainly if ỹ Clarks of this your Graces realme had ben indued with true knowledge of Gods word, and had alſo ſincerely preached the ſame: although ſuch errors and blindnes had entred into this realme, yet thei ſhould neuer haue ſo long continued in the ſame, but we ſhould haue bẽn deliuered through the word clearlie from them. As Chriſt ſaith: If you continue in my words, then are you my verie diſciples, & ſhall knowe the truth, and the truth ſhall deliuer you, and make you free. Therefore moſt dread ſouereigne Lord, ſeeing that all error, ſpirituall blindnes, miſerable captiuitie, and ſeruile bondage vnto ſin cõmeth for lacke of knowledge & ſincere vnderſtanding in the holie ſcriptures, and of the contrarie part, through the knowledge and ſincere vnderſtanding of the holy Scriptures we knowe God our Father, aud his ſonne Ieſus Chriſt our Lorde, which is eternal life, we be alſo become free from all condempnation of ſin. And through the ſincere & true knowledge of ỹ word we be newlie regenerate, & become the children of God, the habitacle & dwelling place of the holy ghoſt, which moueth & ſtirreth vs euer to mortify the fleſh, &

Iohn. 8.

Iohn 5.

Iohn. xbij.

all

al her ſinfull luſts, & concupiſcence, to abhor and reſiſt vice. What is then ſo neceſſarie, good and profitable for the chriſtian people both ſpirituall and ciuil welth, as the word whereby we receiue faith, and by faith the holy Ghoſt? What troubleth all common welthes, but treaſō, murder, theft, couetouſnes, adulterie, extortion, whoredome, dronkennes, periurie, and ſuch other ſin, as ſayth the holy Ghoſt. Iuſtice and righteouſnes maketh the people wealthie, but ſinne maketh the people moſt miſerable. And all theſe the faithfull through the true and ſincere vnderſtanding of Gods word, doe euer ſtudie & labour to ouercome, and vtterly to aboliſh by faith. As Paul ſaith. They which be Chriſts doo crucifie the fleſh with her luſts and concupiſcence. All good workes and counſailes increaſed and eſtabliſhed through faith. There is no ſtudie, ſtrife, nor labour againſt ſinne, but through faith. All conſciences that be quiet from ſinnes, onely through faith be made quiet. As Paule ſaith. Becauſe we are iuſtified by faith, wee are at peace with God through our Lorde Ieſus Chriſt. What comfort hath any Chriſtian man in aduerſities, temptations, deſperation, but onely by faith in Gods worde. The Chriſtian man hath no refuge nor helpe to reſiſte ſinne, but onely by Gods worde, as our Sauiour Chriſte did, wherin he muſt fixe a ſure and conſtant

Pzouerb. 14.

Gal. 5.

Rom. 5.

Mathew.4 faith. Faith causeth vs and all ours to bee acceptable in the sight of God. For a conclusion, Whatsoeuer is not of fayth that same is sinne. And without a constant and sure faith, it is impossible to please God. All men may well perceiue, that by the lawes, and by the iust execution of them, although sinne may bée for a time prohibited and restrained, yet it can not bée suppressed and abolished, but onely through faith. For there was neuer more godly lawes made for the punishment of sinne, nor neuer more iuste and godly execution of Lawes administred, and yet there was neuer more sinne raigning. For ciuile Lawes made by man, cannot bee of greater efficacie or strength, nor worke greater perfection, vertue, and good will in man, then the Lawe of God: but the Law of God not onely worketh no obedience of vertue, but rather through occasion taken of the infirmitie of the flesh, stirreth vp sinne, as saith Paule. I knowe not what lust did meane, except the Lawe had saide thou shalt not luste. But sinne toke an occasiou by the meanes of the commandement, and wrought in me all maner of concupiscence, for verily without the Lawe, sinne was dead. I once (sayth Paule) lyued without Law. But when the commaundement came, sin reuiued, & I was dead, & the very same cõmaundement which was ordained vnto life, was found to be vnto

Rom.14.

Heb.11.

Rom.7.

Rom.7.

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me an occaſion of death. But nowe (gracious Lord) for aſmuch as it appeareth, that the lawe of God was not geuen to take away ſinne, but rather to declare and puniſh ſinne: much leſſe any law made by man, can auoyd and put away ſinne. But faith is the true Inſtrument appointed by God, whereby ſinne is ouercome and exiled. As ỳ ſcripture ſaith, that God through faith, doth purifie and make cleane all heartes. Alſo Chriſt ſayth, now are you cleane, and by the meanes of the wordes, whiche I haue ſpoken vnto you. This fayth ſhall cauſe, nouriſhe, and breede true obedience, and all other vertues in your Graces ſubiectes heartes: whereby they ſhall be enforced to labour not onely to obſerue & keep Gods lawes, but alſo al your Graces ordinaunces commaundementes, and lawes, without grudge or murmuration. This faith as the Apoſtle ſaith cõmeth by hearing of Gods word preached, whereof Biſhops, Parſons, Vicars, and ſuche other called to haue ſpirituall cure, be or ſhould be diligent miniſters, to whoſe vocation iuſtly pertaineth to declare and publiſhe Gods worde ſincerely and truely, to all the people committed to their ſpirituall charge. Moſt mightie Prince: wherfore if the Paſtors appointed to preache and teache Gods worde, within this your Graces realme: doe not dilligently inſtruct, and teache the people

No law of men can put away ſinne: no not the law of God. Act. 15.

Iohn. 15.

True obedience both to God and Prince from fayth.

Rom. 10.

The miniſterie of the Goſpell the meanes to fayth.

com-

committed to their ſpirituall charge wyth the ſaide worde, according as they bee commaunded in the ſcriptures. Act. 20. 1. Pet. 5. and Malachy. 20. all kinde of ſinne ſhall encreaſe and abound, and the people vtterly be deuided. As ſaith the holy Ghoſt. When the word of God is not preached, the people periſheth. Also the wiſe man ſaith. All men be vayne in whome there is not the knowledge of God. Wherfore without any doubt the want and lacke of preaching of Gods word ſincerely & truely hath bene the verie originall ground and cauſe of all the inſurrection, commotion, diſcention, which hath riſen or begonne within this your Graces Realme or any parte thereof. For through the want of preaching of Gods word ſincerly haue entered in all Popiſhe blindneſſe, vayne and dead ceremonies, mens traditions be crept into the conſciences of the ſimple innocentes in the ſtead of the lawe of God. Yea Idolatry and all hypocriſie wyth deteſtable ſuperſtition for lacke of the light of Gods worde, is become Gods ſeruice. And yet notwithſtanding this want & lacke of knowledge in Gods worde and the euill whiche commeth manifeſtly thereof, (the more it is to be lamented,) there be many Popiſhe Monkes whiche late were Abbots (to whome not onely vnworthely, but alſo vainſtly, were geuen great penſions) and many

Act. 22.
1. Pet. 5.
Mal. 20
Proue. 29.
Oſe. 13.

The lack of preaching the ground of rebellion and all other euils.

many of their couent Monckes hauyng neither learning nor other godly qualities (apt meete,* or conuenient to be in spiritual pastours) be nowe admitted to haue cure of soules. And some suche whiche did neuer knowe what is a soule, nor yet be able to haue cure ouer one soule, be now admitted to haue charge ouer an hundreth & many mo, to the increase of all ignorance & all poppish blindnes, ỹ hye way and meanes to let in al kind of sinne, to the vtter dampnation of all the soules cõmitted to their spiritual charge Alas do neither ỹ patrons of such benefices, nor yet ỹ incũbentes ponder or regard gods threatninges by his Prophet Ezechell saying: As truely as I liue saith the Lorde, for as mnche as my Sheepe are robbed and deuoured of the wilde Beastes of the field hauing no shepheard, and seeing that my shepheardes take no regard of my sheep, but feed themselues onely, & not my sheep. Therfore heare the word of the Lord O ye shepheards, thus saith the Lord God. Beholde I my selfe wil come vpõ the shepheards, & require my sheepe from their handes, and make them cease from feeding of my sheepe. Yea the shepheardes shall feede themselues no more, for I will deliuer my sheepe out of theyr mouthes, so that they shall not deuour them after thys. If this threatning be not sufficient warniug and monition to such blinde shep-

Popishe priestes and monkes not fit to be in the ministerie.

Patrones and incumbentes. Ezech. 14.

shepheards, yet at ẏ least let thē feare gods cursse pronounced in the same Chapter against suche negligent and ignoraunt shepheardes. saying. Woe be to the shepheardes of Israell that feed themselues, should not the shepheardes feede the flocke? you haue eaten vp the fatt: you haue clothed you with the wolle: the best fedde you haue slaine: but the flocke haue you not nourished. Heauen and earth shall muche rather perishe, then these wordes wherewith God threatned suche pastours shall be found vntrue. That is I will require my flocke of the handes of the shepheard. Surely (most mightie Prince) it is to busie an office, to muche and laborous for one spirituall shepheard (although hee were very expert and cunning) to guyd, order, and keepe, two or three flockes of sheepe: specially being so farre distant one from an other, that the saide shephearde cannot bee dayly present with them, to see the gouernance of them: whose nature is daily to fall into dyuerse offences and spirituall disseases. For the office of a good shepheard is not onely to feede his sheep in good pasture, but also to seeke the lost sheepe to call agayne the strayed Sheepe into the right waye, to salue and to make whole the broken, which are broken by aduersitie, the weake and sick sheepe in the faith, with the comfortable promises of God, declared in the Gospell: to make

To haue pluralities of Benefices, wicked and absurd.

What the office of a good shepheard is.

make strong and constant: and in conclusi-
on to aduenture his life (if neede require) for
the defence of his sheepe, euer circumspect, 1. Pet. 5.
lying in waite to resiste the rearing Lion,
which neuer sleepeth, going about and see-
king whome he may deuour. Suche I saye
should be their dilligence, and daily cure o-
uer their flocke shewed, that not onely their
sheepe, but also all other seeing and percey-
uing their great paines and labours sustay-
ned and taken for the helpe and comforte of
their sheepe, the gentle entertaining, wyth
all patience, humilitie and meekenesse, the
fatherly loue, care, and affection which the
said Bishops and other Pastors should dai-
ly shew, exercise and practise towards chri-
stes flocke committed to their spirituall
charge, shal iudge them not onely good shep-
heardes which enter in by the doze, but also
shall receaue and take them to be most gen-
tle, prouident, kinde, and louing spirituall
fathers. But (most prudent gouernour) how
shall this fatherly care, loue, zeale, and affe-
tion, be shewed by the Pastour to his spiri-
tuall sheepe which daily cowcheth and wai-
teth in your Graces household and courte,
and in other noble and worshipfull mennes
houses, attending to please men whiche is
called onely to serue God. And notwithstan-
ding his calling to bee a shepheard to feede
Christes flocke, yet hee will scarse see and

The abuse of Chapleins, and what hurt cōmeth to the church by them.

visite

visite them once in the yeare. And when hee visiteth his sheepe, what ghostly counsel hee geueth them, God knoweth. But for ỹ most part, hee looketh more to his owne profite than to their wealthe. Alas the Ambitious appetite and burning couetous desire of the yearely commodities, profites and aduauntages of the benefices, hathe vtterly extynguished and supped vpp the spirituall loue, zeale, and affection which ought to be in the spirituall shepheardes. So that, nowe it is straunge and wonderfull to see or know one iustly to execute his office. Is this the honour of anye King, or of anye other Gouernour? that vnder the cloke and colour of hys seruice, a Bishoppe or Priest called to feede the flocke of Christ, shall leaue the same vntaughte, and so transgresse the commaundement of Christ for the pleasure of menne? Haue not Kinges and other Rulers sufficient to endewe their Chaplaines, wythout retayning suche whiche haue receaued liuing and stipend to bee in their Churches feeding Christes flocke. This is too muche dishonor to the higher powers, agaynst gods commaundement and worde to retayne an other mans seruaunt. But certainely although your highnes or other rulers would neither call nor retain such ambitious blind guides and couetous pastors, yet they their selfs will by their frends make importunate

The couetousnesse of wicked shepheardes.

Chaplaynes that trouble the Churche to serue the king are dishonor to the king.

Ministers of God are his seruants and no man must retaine them from their charge.

ſuite and labour to be in ſeruice with your maieſtie and w̄ other rulers. The cauſe is this(one incōueniēce granted, many folow. There is a lawe made in this your noble realme, ỹ all ſpiritual parſons of your counſell may haue thr̄æ benefices with cure. And al ỹ chaplaines of the king, Queene, Prince, Princes or of any of the kings children, bre-thr̄ē, ſiſters, vncles and aunts, may haue licences to haue two benefices w̄ cure. Euery Duke, Marques, Erle, Vicount, Archbiſhop Biſhop, with diuers other Eſtates aſwell men as women may haue two Chaplaines which may haue two benefices w̄ cure. And alſo diuers other degrees of ſchole may haue euery one two benefices w̄ cure, ſo ỹ ouer one of his cures although he take ỹ profites yet frō that he muſt needs be no reſident, & peraduenture to both hee will be no feeder nor teacher. And alſo in the ſame ſtatute all attendance in the court & al other attendances vpō ſuch noble & worſhipful men which be licenced to haue chaplains may be non reſident, yea pilgrimes in ỹ time of going and comming from their pilgrimage be by that ſtatute dyſpenced to be non reſident. O lord where was ỹ light of thy word, which ſhuld haue bene written in the harts of ỹ makers of the ſtatute. If there had bene godly ſhepheardes whiche hadde dilligently executed their office and calling, we had neuer wāde-

The law of Anno. 31. Henrici. 8. for hauing Chaplaines.

Non reſidentes condemned.

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Liuinges neuer geuen in regard of the execution of spiritual duties,

red so blindly to agree or consent to the making of any suche statute. Doe wee whiche thinke vs christen men, esteeme spirituall benefices to be nothing els but liuings to be geuen at our pleasure to Priests for seruice done? Is not the benefice geuen in respect of a spirttuall office to bee executed and done? Doth not God commaunde straitly Shepheardes to feede their flock dilligently? Can man or any law made by man dispẽce with Gods cõmaundement? O Lord in thy hands be the hearts of all kinges and other rulers, inlighten their heartes Lord with the light of thy word, ỹ they may know and see thys pestilent ill blindnesse, whiche so long hathe caused thy sheepe to wander in darckenesse. And when they perceaue it they may haue grace and time to reforme the same, to thy glory and the helpe of this realme. * And I shall euer desire of GOD, and wish in my heart to al such as be called, to be attendant neere your maiestie, and al other gouernors, that for any carnall loue, fauour, or affection whiche they beare to any man for kindred, friendship, luker, or otherwise: they do not make any such vngodly suits, petitiõs, or requestes to your highnesse or anye other Gouernour for any parson to bee admitteed to any office, eyther spirituall or temporall, whome they do not certainly know by most certaine and sure proofes and witnesses, to

No lawes can dispence with the law of God.

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The authors desire, concerning such as should be about the king for preferring such as seek liuings.

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be apt, méete and conuenient, as wel in learning as in conditions, to exercyse, vse, and to occupie suche offyce and rome, whereunto he by such their suite made, should be called, appointed, and admytted (not onely for the shame, rebuke, and trouble which vpon due examination had and founde contrarie to their vntrue suite) might come and growe to them, but also for the euill incommoditie and pestilent mischiefe which shall ensue to all such which shall bee committed to his or their gouernance & charge. Alas that euer amongst the christian flock should be knowen or seene that suche office which in Christes church should be the most godly, most necessary, most spiritual, & most profitable both to the body and soule, now is become a worldly honour, a lordely dignitie, a riche carnall proud liuing estate and countenaunce, & the possessor thereof, hauing onely the name of a spirituall minister, but no vertue nor godlie qualitie, which of right ought to bee in anie such minister. If this be well pondred and remembred most (mercifull gouernour) it is most to be lamented. But seeing this blindnes hath so long continued, & so much euill hath ensued & followed therof in the default of godly pastors, it is not only needful aboue all things to be circumspect in choosing earnestly tried, experte, and well learned ministers to preache Gods worde sincerelye,

The moste godly and necessary office of the ministerie is become a lordlie dignitie.

What maner of Ministers should be chosen.

but also to compel the same to be demurant abiding, and resident vpon their cures. And all such which bee crept into Benefices for lucre and aduauntage vppon vntrewe suggestion, and false fained suites made, which can not or do not fede their flocke, to depriue them of such benefices, because they either cannot or do not execute the office to that belonging. Surely no wise man lighteth a candle and putteth him vnder a bushell. And if he set vp a candle (which eyther for lacke of tallowe or for other cause cannot giue light) shortly he taketh him downe & putteth another which can giue good light in his place. So al godly wise men wil order all spirituall lightes which in dede cannot giue godly light for lacke of spirituall grace which should be in them. For Bishops and other Pastors which be chosen and instituted contrary to the ordinaunce appointed & prescribed by Gods worde, which other do not, nor cannot execute the office perteining to his or their calling, be not godly and true Bishops, but rather Images and Idols, hauing and bearing onely the name and outward appearance of a Bishop, or Pastour. But as concerning the learning, vertue and other good qualities which pertaine and be of great necessitie, and iustice requisite to be in euerie godly pastour, they haue nothing lesse. For if Christ (which said to Peter Frō

What ministers should be cast out.

Ignorant Bishops and Idoll Pastors.

hence-

henceforth I will make thee a fisher to catch men) do not endue the officer with learning, grace, power, & good will to preach his word before Patrons present him to any such spirituall office, the elect and admitted notwithstanding the admission and Patrons presentment, shall continually abide & remaine an hypocrite, and such one which dooth not enter in by the doore, but presumeth to enter without a wedding garment, whome Christ condemneth to outward darkenes, and also calleth him a theefe, whose reward without doubt, shall bee at the day of the last iudgement with theeves, if he repent not and resigne vp his office which he cannot execute fulfill and perfourme. Wherefore I mistrust not but that all such which haue power to presente and to admitte their Clarkes to spirituall offices reading this little booke for the discharge of their conscience, and for the glorie of God, the commoditie and vtilitie of the common welth, (which will ensue the godly presentation and admission of wel learned, approued, and godly Clarks to spirituall offices) will from thencefoorth applie and conforme them to the forme & maner of election of spiritual ministers appointed, prescribed, and limited by Gods worde, which is this. That euerie man chosen to any spirituall office, should be first wel proued as well for their learning as also for

Ministers must be endued with gifts before they bee presented. Iohn. 10.

Math: 22.

Election of ministers ought to bee according to Gods word.

their other vertuous conditions. First for their learning, wherewith they muste not only be able to instruct and teach the people committed to their spirituall charge, but also able to reproue other which resist ỹ same doctrine, with many other good qualities. As it appeareth in the first Epistle of Paule to Tymothie, and also to Tytus. Now (moste mightie defender of the Christian religion) seeing that Gods worde hath prescribed and declared that euerie man which shal be called and appointed to be a spirituall minister must first be proued and knowne how godly and spiritually he hath instructed and teached the people, what learning hee hath in the Scriptures, and not in the Lawes, to reproue errours, and to condemne heresies. What paynes hee hath taken in preaching Gods worde, and also whether he hath gyuen good example of liuing according to hys doctrine. In this manner euerie Christian ought to proue his Clarke before he eyther present or admit him. But nowe also (moste benigne Lord) consider of the contrary part, and remember for what causes the Kinges your noble progenitors in times paste haue chosen Bishops, and other Patrons haue presented their Clarkes to Parsonages, and Vicarages, to haue cure of soules. These both causes wel cõsidered, no man wil greatly maruell that we haue wandred so long in blind-

1 Tim. 3. Tit. 1.

How Kings and Pastors bestowed liuings heretofore.

blindnes. For in times past kinges haue giuen their Bishoprickes to their Counsellers, Chaplaines which haue bene daylie attendants in the Court, which also haue done to them good seruice, as Embassadors, or to such which haue taken paines in their houshold, as Amners and Deans of the Chappel Clarkes of their closet, and such other Officers, where Gods worde doth not approue any Bishoprycke to be giuen to any man for any such seruice done, or for any such paines taken, but onely for the gift which hee hath from God to preach his word, & for ỹ paines and labors sustained in preaching of the said worde. And as Kinges in times past haue abused their giftes of Bishoprickes, so Noble men & worshipfull men, as wel of the clergie as of the laytie, haue abused their presẽtations to their prebends, parsonages, & vicarages, giuing them to their Chaplains, or to other for kindred in blood, or for aliance, or els to such as haue bin surueiors of their lands, receiuers of their rentes, stewardes of their houshold, falconers, gardiners, or to suche other whom they fauour for such worldly seruice & qualities. To such they giue benefices as rewardes or wages to hirelings for suche seruice done, or to be done, hauing litle or no regarde to the greate charge and spirituall Cure which by Gods worde belongeth to all suche spirituall offices. For Kinges and

Marke this O you Patrons.

The same abuses in chopping, chaungingand alienating, are euen in these dayes.

rulers in times past had no lesse knowledge of any thing, then if Gods worde, which the subtill Bishops and craftie Priests were euer studious and desirous to kéepe secret frō the higher powers. For so long as Gods worde was kept secret and hidden from gouernors, so long the Clergie did leade not onely the Kings, but also all gouernors and the commons whither they would. This was the craftie pollicie of ỳ Clergie, to kéep the knowledge of Gods worde from al men, that they might vnlawfully and vnworthily be promoted to spirituall cures, and vse the profites of them vngodly, and that they might also continually exercise their lustes and iniquities. As Paule saith. They bee against all men forbidding vs to speake to the people wherby they might be saued, that thei might fulfill their iniquitie and sin continually. Haue not some of ỳ Bishops with their retinue at this day practised their olde pollicie, to extinguishe the lighte throughout all England, that they might once againe lead vs quietly in darknes? Is not there a Lawe made through their craft and subtiltie, that giueth power to certaine Commissioners, wherof the Bishops Chaunceler or commissarie shalbe named to be two of the commissioners, which shall haue full power to take into their custodie all such bookes wherin is contained any clause or article repugnaunt

Princes kept from knowledge by the Bishops, and for what cause.

The.Ts.2.

The lawe of the sixe Articles.

to

to any of the six articles, and the same bookes to burne & destroy, as to ỹ discretion of three of them shall be thought expedient. Marke wel what they purpose by this estatute. Are there any bookes which write against the Popes primacie, but they also write against some of the six articles? Their colour is to take away all bookes which write against the six articles, but their verie intente, purpose and meaning is to take away all booke which conteine any godly learning ỹ write against the bishop of Romes primacy. How cruelly do the Bishops punish al them that pretend to haue learning, & specially in gods word? Such they call heretiques, and persecute with putting thẽ to open shame, with imprisonment, and in conclusion with death most fearefull and painefull. All this they do to discourage all men frõ the studie of Gods worde, fearing least that by such studious braines which learne Gods word, and publish the same, their iniquitie should be made manifest. What study and paines they take to kẽp ỹ light from the people. But no man which knoweth the scriptures, will maruel of this their pollicie and crueltie. For Saint John declareth their practise plainly saying: He that doth euill hateth the light, and why? becausse his workes which be euil should not be reproued by the light. And for asmuch as

Crueltie of Popish Bishops.

John 3.

The pompe of Bishops disagreable to the worde.

our Bishops countenaunce of liuing, their great possessions, and Lordly dominions in them agreeth with Gods worde, as death w life, God with the deuill, light with darkenes, therefore they hate the lighte which declareth the same, and studie to suppresse the same by all craft & pollicie. And seeing they can so craftily iuggle, and haue such frendship and fauour to conuey, bring to passe, y all bookes shall come into their hands vnder the colour of the six articles, it is to bee feared that shortly they will by like craft, subtiltie, and frendshippe, procure the Bible in English to bee taken from the Laytie, and then wee shall bee ledde in darkenes by our Bishops, and other blind guides, and not pastors at their pleasure and wil, which is the effect of all their studie, labour, and purpose.

Their malice against the scriptures.

Nowe (moste valiant defender of Christ) it appeareth plainely how manie miseries we bee wrapt in, through the vngodly election of suche as bee admitted to haue spirituall Cure and Office to teache Gods woorde, which not onely haue little learning, but also they bee enemies to all men which can and doe preache Gods worde sincerely and truely, because they lyue contrarie to the same, as I haue before declared. And thys is the originall grounde and cause of the abundance and increase of darkenesse, and of sinne, as also of the longe continuaunc

of popish blindnesse whiche hath raigned in this Realme so long. Wherefore if the Byshops and other elected and appointed to bée shepheards according to their vocation and calling, be not first knowne and well proued to haue such kuowledge and godly doctrine, so that they can and also do instantly and diligently preach Gods word whiche is the light, expelling al darcknes of sinne, then must néeds sin increase and abound without any restraint or bridle. For if the light which is amongst you be darckenes, how much shal the darcknes be? Your Grace and your cyuile power do punish sinne, when it is done and cõmitted, according to the iustice of lawes, as to your vocation and office of right belõgeth to do. But the Office and duetie of the Pastor is to preach Gods word, whereby he shall conuert the heart of the sinner, which is willing and disposed to doe sinne so that hée shall not breake forth to doe sinne in the acte, which the ciuile power for the example of other by equitie and iustice is bounde to punishe. Therefore the diligent execution of the office of the Pastour shall bee the principall meane and occasion that lesse sinne shall be committed, and so the higher powers shall haue lesse occasion to execute the extreame iustice of lawes, & consequently many mens liues which now for lacke of the knowledge of Gods word should be lost for

Math. 6.

Ciuill and Ecclesiasticall state distinguished.

The commodities that flowe from a learned and sufficient ministerie in executing their dueties.

for committing murder, felonie, and such other offences, shall then bee preserued that they shall not commit such offences, whiche the higher powers by the lawes of equitie and iustice be compelled to condempne and to punish with death. Wherefore the godly tranquilitie, rest, and peace of all this your realme (soueraigne Lord) and the good order of the same hangeth and resteth much vpon the godly & diligent execution of the office of pastors & of the spirituall shepheardes duely called & admitted according to Gods worde. Therefore it behoueth the presenter of the Clarke to a benefice and cure of soules to be circumspect and well ware what he doth present, and that hee haue good knowledge experience and proofe of his clarke before he present him. For if a pastour do not feed the flocke of Christe committed to hys charge. the death of their soules shalbe required of his handes. As the Prophet Ezechiell sayth in the xxxiij. chapter. And if the Patron willingly, either for kindered, fauour, friendship seruice or money, present a Clarke whiche hee knoweth not to be so learned in Gods word, that he be able to instruct and teache the people committed to his charge both w^t the law of God and with the gospell, euery such patron consenteth to the death and dãpnation of the soules cõmitted to the charge of suche vnlearned Priest. And therefore such

Ezech. 33. A heauie burden vpon Pastors.

ſuche a Patron ſhall alſo be puniſhed wyth like paine, which is eternall, as the Apoſtle ſaith. Not onely they that doe euill, but alſo they which conſent thereunto ſhall be puniſhed with like payne. Rom. 1.

What wiſe man liuing would hyer a ſhepheard to gouern his beaſtly and worldly ſheepe whiche neither would nor could fæde, handle, ſalue nor once ſee his ſheep committed to his charge. Such a wiſe ſhepheard woulde ſhortly make hys maiſters profite come to little aduauntage. Surely a wiſe man woulde chooſe no ſuche ſhepheard. And if he were deceiued through the perſwaſion of ſome of his friendes, yet when he hath proued that hee hath no comming nor dilligẽce, he will ſhortly diſcharge him of his cure and ſeruice. Shall wee be eſtæmed chriſten men whiche haue more tẽder loue and affection to our corruptible profite, than we haue to the honor of God & the eternall wealth of ỹ immortall ſoules of our chriſten brethren, whom God commandeth to loue as our ſelf. Similitudes taken from Sheepe and earthly thinges.

Chriſt did not commit to Peter ỹ cure and charge of his ſhẽpe before he aſked thriſe of Peter whether hee loued him. As who ſhould ſay. I would not cõmit my beſt beloued Jewell and treaſure vnto thee, vnleſſe thou loue me heartily. I would wiſhe that all Gouernoures and Rulers in this caſe ſhould take example and follow Chriſte whiche knowing the good will of Ioh. 21.

What care and loue ſhoulde be ſhewed to chriſtian ſoules.

Peters

Peters heart, yet as one ignorāunt thereof did demaund this question of Peter before hee did commit the cure of his flock to hym, therby to geue example and cōmon doctrine to al his faithfull followers that they should haue such tender and feruent loue towards the christen soules, that they would not commit the gouernaunce and cure of thē to any man, but vnto such of whō they haue proofe and sure knowledge, that aswell by their preaching & sincere teaching of Gods word, and also by their vertuous liuing consonant to the same worde they hadde vnfainedly a faithfull hearty loue towards Christs flock.

No direction in a blinde eye.

A blinde eye which cannot direct and lead ỹ body is a blemish and a burden to the naturall body, and no commoditie. In likewise a man chosen to be a spirituall Pastor which hath not the knowledge and grace to preach the lawe and the gospell, is but a blinde eye not able to direct and lead the spirituall body. Wherfore if any patron choose any such ignorant man to be a Pastor, a spiritual eye and light to lead the spirituall soules, he not onely deceiueth them but also as muche as lieth in him killeth the body, and doth great iniury to Christes bloude. Nowe (it maye please your highnesse) to note and marke what mischiefe and inconuenience followe the election and admission of any ignorāunt Pastour. First if an ignorāunt Bishoppe

in

in Gods woꝛd be admitted, hee cannot exe-
cute his office because hee knoweth not the
scriptures whiche teacheth him what shuld
pertaine to his owꝛn Office. And as ỹ bishop
is ignoꝛaunt in Gods woꝛd, so he admitteth
such as be vnlearned in gods woꝛd, euẽ such
as by no possibilitie can execute the office of
their calling. Idle Parsons, vnhappy, dꝛon-
kards, swearers, cõmõ plaiers at al vnthꝛif-
ty games, in whom there is no chastitie, no
humilitie, iustice, noꝛ temperaunce. Foꝛ a
conclusion, suche they admitte in whome
there is no holinesse, godly doctrine, noꝛ good
example of liuing. To such they commit the
health of soules, the flocke of Chꝛist dearely
bought with his bloud, by such idle and wic-
ked harlottes the inheritaunce of Chꝛyst is
troden vnder foote. All euill conditions, ma-
ners and doctrines by thẽ be taught, so that
in the stead of holy Scriptures is crept in,
the doctrine of lyes, all superstitions, dead
and vayne ceremonyes, ane lycence to doe
all kinde of sinne. Some of the blinde igno-
raunt Pꝛiestes teache the people that God
is honoured, and soules relieued of their
paynes thꝛough the ringing of Belles, pain-
ting of postes, and setting vp Tapers and
Candelles, befoꝛe the saide postes, whome
the blinde Pꝛiests doe both sence and spꝛin-
cle with holy water. An other soꝛte of blinde
shauelinges teache the people to get heauen

The mis-
chiefes that
come by ad-
mitting ig-
noꝛaunt Bi-
shops.

The fooliſhe
doctrine that
ignoꝛaunt
pꝛiestes are
wont to
teache.

with

with fasting, this prescript daye and that daye, with Trentalles and masses of scala celi, with forbearing of bodely workes & keeping idle holy dayes, they preach muche holinesse and Gods seruice to stand in their holy oyle, holy creame, holy water, holye asshes, hallowed bedes, mumbling of a number of Psalmes in latin, keeping of Church ales in the which with leaping, dauncing, & kissing they mayntayne the profite of their Church (to the honour of God as they both say and thinck.) And thus the blind leadeth the blinde, that both fall headlong into the lake of eternall burning fire What natural heart is there whiche will not lament the miserie, yea the dampnation most certainly threatned by Gods word vnto al ignorant and negligent Eyshoppes and other spirituall Shepheardes, whiche doe not diligently execute their office and vocation? What honest louing hart doth not bewaile the aboundaunce of sinne, the long miserable blindnesse wherin this realme hath bene ledd and wrapped in through the ignorance and negligence of suche blinde guides. But is there any christen heart whiche can forbeare continual sighting and mourning, remembring the multitude, yea the infinite number of soules (which without the great mercy of GOD passing all hys workes) through the ignorance and negligẽce of such

blinde

blinde shepheards, be vtterly cast away and dampned. What good ciuile heart woulde not I saye lament and bewayle the greate burden wherewith this your realme (gracious Lord) is ouercharged through the great multitude of chaunterie Priests, soule priestes, Chanons, Residensaries in Cathedrall Churches, Prebendaries, munck pencions, morow masse priestes, vnlearned Curates, Priestes of gyldes and of fraternities or brotherheades, ryding Chaplaines, and such other idle parsons, whiche if they be well noted, and also what fruite springeth of them indifferently valewed, considered, and pondered, it will appeare manifestly to al reasonable and godlye wittes, that they doe bring no manner commodity, profite or vtilitie either spirituall or temporall to this your publicke wealth. No, no, they bee not onely no commoditie nor profite to the common wealth, but rather muche hinderance. And truely no little wasters, spoylers, and robbers, and that of the most poore, indygent and needye of your lowing subiectes whiche be most craftely, subtelly, and vnrighteously depriued of the charitable succour and almes of many simple vnlearned innocentes, through a vayne hope and false confidence that their soules shoulde bee releeued, and released of their paynes and tormentes delye for theyr Sinnes, when

The burden of the realme by meanes of these vermine how great it is.

Robbing of the poore.

they

they be departed this worlde, by the long prayers of prieſtes. And (the more it is to be lamented) no little number of your ſubiects through ſuche vngodly truſt and confidence in maſſes and dyriges to bee ſong and celebrated for them when they be dead, be greatly encouraged to lyue both wickedly towardes God, and alſo vnfruitfully towards the world, little remembring and eſteeming their vocation and calling wherein GOD hath appointed them to walke, and muche leſſe the extreame neceſſitie of their chriſten brethren. This vayne hope in the long prayers of prieſtes (no doubt gracious Lord) is a great occaſion of muche pouertie amongeſt the poore and needy of this your realme. For the ſpeedy remedy of this pouertie amongſt your louing ſubiectes, and the vtter ſuppreſſion of ſuch vaine hope in the praiers of prieſtes to be made for your ſubiects when they be dead, which is the great cauſe of this miſerable pouertie, it may pleaſe your maieſty of your accuſtomed goodneſſe to cal to your gracious remembraunce, that all the people of this your region be ſubiect vnto your gracious power, rule, and dominion vnto theyr ſupreme head and gouernour duely by God appointed to gouerne them onely during their naturall liues, but when it pleaſeth God to take their ſoules out of this miſerable worlde, then your Grace is diſcharged

Loſe life the fruit of Purgatory doctrine of trentales & diriges.

of

of all gouernaunce, cure, and charge ouer them, as of such which after their death do not appertaine to your grace, nor be of your kingdome, but only of the kingdome of god, vnder his gouernaunce prouision and rule. Into the whiche kingdome neither your Grace nor no other earthly Prince may lawfully vsurpe or take anye rule prouision care or gouernaunce, for the soules entered thereunto. Seeing that your Grace haue no authority nor power ouer the soules departed, you be not onely discharged to gouerne to care or to prouide for them being dead, but muche rather to prouide that they may not be deceiued so vnder the colour of long praier, but that they may be taught sincerely Gods worde while they bee liuing vnder your subiectiõ, so that they may beleue constantly and liue godly, and then by Christes promise hell gates shall not preuaile against them, much lesse they shall haue any neede of such strange succour and help of men, nothing appointed nor taught by Gods word to be profitable or necessarie for their soules after their death. Wherefore I mistrust not but that your Maiestie when you shall next intreate for the reformation of the enormities and abuses sprong vpp in the Christen religion, you will godly reforme such abuse and dissembled couetousnesse, and certainly being no godly remedy nor help for soules

A king hath no power ouer the dead to care for them but to prouide for the liuing.

Reformation

departed which hath no ſtrength nor efficacie of Gods worde, which is the very true foundation of all the Chriſten religion and helpe for ſoules. And in the meane ſeaſon I doe no leſſe thincke and alſo pray heartily to God that your maieſtie wil prouide & make ordinaunce, that all ſuch landes and poſſeſſions whereupon ſo many idle hipocrites & deceyuers be great burdeine and charge to your realme, which hitherto haue liued vngodly and vnprofitablely, maye from henceforth be partly conuerted to the ſupportation and maintenaunce of common ſchooles, whereby errours crept vppe through ignorance may be through knowledge repreſſed, and godly learning & knowledge more plentiouſly planted and adminiſtred, and partly y your poore louing ſubiectes may be more mercifully relæued & ſuccoured, while they liue vnder your ſubiection charge and gouernance. This godly diſtribution (moſte prudent Soueraigne) of the landes and poſſeſſions ordained and appointed for the comfort, ſuccour, and helpe of your poore louing and liuing ſubiectes, is much more conſonant and agreeable to Gods word and more certeyne diſcharge of your Graces conſcience then to ſuffer the ſame poſſeſſions to be vngodly caſte awaie and conſumed vnder ſuch falſe colour and pretence to releeue ſoules departed, of whome your Maieſtie haue

neyther

neyther cure noꝛ charge, noꝛ cannot assure to them by Gods woꝛde, thꝛough suche long pꝛaiers of Pꝛiestes, release of paynes after their death, oꝛ anye other ayde comfoꝛte oꝛ succour. Foꝛ without any doubt (gracious Loꝛd) if suche hyꝛed pꝛaiers had bene godly and necessarie foꝛ the soules departed, either Chꝛist oꝛ his Apostles woulde haue taught it, oꝛ at the least haue pꝛaised oꝛ pꝛactised it and not so manifestly repꝛoued and thꝛeatned it, saying. Beware of them which deuour widowes houses vnder colour of long prayers, their indgement shall bee much longer. Marck. 12.

In all the new Testament there is no mention made of any suche Officer noꝛ Office institυted noꝛ appointed to pꝛaye foꝛ ỹ dead. And yet al men I thincke will confesse that the tꝛueth Gods woꝛde was moste sincerely sette foꝛthe and pꝛeached in the time of Chꝛist and of his Apostles, in whose time there was no suche craftie learning published noꝛ taught by them, noꝛ long time after. But then men stablished and grounded their Religion and hope of healthe vppon Goddes woꝛde, which teacheth vs that who so beleeueth is saued and hath no need of long pꝛiestishe pꝛaiers, and who so beleueth not, shalbe condemned. Betweene these extreame contraries there is no meane, as Saincte Augustyn saieth. Wheꝛefoꝛe I exhoꝛte all them, whiche contrarie to al holy

Note here S. Augustin in his book entituled Hypognosticon. fol. 9.

scriptures) trust to the third place and there to haue release of paynes through the long praiers of Priestes, that they would geue ouer suche fained fantasie of men (subtilly imagined only through vnsatiable couetousnesse of ambitious priestes, to gette money (therwith to maintayn their vngodly lusts, and to liue idely and delicately) and to trust rather to the sure and infallible trueth of Gods word, whiche without doubt is to repent and beleeue, and vtterly to forsake all sinne, and than constantly to trust to Gods promise of mercy. Here manifestly appeareth (soueraigne Lorde) in what miserable blindenesse the most part of this your realm haue long time bene ledde, yea and almost drowned through ỹ long custome vsed therin. Who is it that cannot lament (I saye) this deplorate and miserable sorte of blynde shepheardes. Be they not bought with the same price wherewith wee be bought to be members, of one body whereof Christe is head? If we be mẽbers of one body certainly wee cannot then but taste and feele not onely their euill, but also the lamentable estate of all other cast awaye through them. Lord I trust thy punishment is past wherewith thou hast threatned the world to be punished with hunger and thirst not with hũger and thirst of bread and drincke, but for lacke of hearing thy worde. It is now time

Amos. 8.

Lord

Lord to shewe thyne accustomed goodnes & mercy, for the which we doe daily and heartely pray, saying. Through the tender mercy of God wherewith hee hath visited vs, geue light to vs which sit in darckneſſe and in the shadowe of death, to gvide our feete into the way of peace. Also it is a daungerous thing to admitte one to bee a spirituall pastour whose profession and studie all his youthe hath bene in decrees and popish lawes. For suche a studie for the most part ingendereth a popishe heart. If any such be admitted to be a Pastor, hee shall not onely eyther secretly in confession or by some other craftie meanes, poyson his flock with mans traditions and popish doctrine, but also shall augment the popishe power, for the abrogation wherof your Grace & your honourable coũcel haue taken great paine & trauaile. Now eftsoones I trust that all men whiche read this litle boke shall perceaue thereby what inconuenience and dampnable euill ensueth the vngodly presentation and admission of the vnlearned in Gods worde, and carnall Priestes to spirituall offices. And although such Patrones haue little zeale and loue to the common and publick wealth, yet for the singuler and carnall loue which they beare to their clerkes (whome they addict & binde surely to eternall dampnation, if they geue them suche spirituall Offices, whiche they

Luke. 1.

A dangerous thing that Canonistes be admitted for Pastors.

neyther can nor will execute and performe) or for the tender zeale and loue whiche they haue to the soules so dearely bought wyth Christes bloud, they will with all circumspection proue their Clarkes that they bee not onely well learned in Gods worde, but that they haue also taken great paynes in preaching the same, and that they haue also liued according to their preaching. Suche experiment and proofe was commaunded to be made of widdowes, before they were admitted to liue vppon the charge of the congregation. And it appeareth in Tymothy. Much more than euident and sure proofe of Pastors (whose office is so necessary) should be had and made before they be admitted to their spiritual office & charge. And although the election of the Bishop and of other spirituall Pastours in euery poinct be had and done according as I haue before written, yet (most dread soueraigne Lord) I see two foule deformities and great lamentable mischieues annexed to the vocation and office of Bishoppes, whiche not reformed will poyson and vtterly corrupt the godly vocation & election of the sayde Bishops. The one infection and pestilent poyson is their great Lordshippes and dominions with the yeerly prouentes of the same. Whiche hathe so fashioned them in proude countenaunces and worldly behauiour, that nowe they be

1. Tim. 5.

Princely dignities of bishops a foule deformitie.

most

moſt like to heathen Princes and moſt vnlike vnto Chriſt, although they woulde bee eſteemed of al men to be his true ſucceſſors, yet poore Chriſt ſaith. The foxes haue holes the byrdes of the aire haue neaſtes, but the ſonne of man, hathe not wherein to lay hys head. But our Biſhoppes haue gorgeous and ſumptuous builded houſes, mannors, & caſtelles pleaſantly ſet about with Parcks well repleniſhed with Deare, Warrens, ſwarming full of Conyes, and fiſhe pooles well ſtored with diuers kindes of Fiſhes. And not onely theſe commodities and pleaſures: but alſo diuers other pleaſures. Yow this Lordly and worldly Byſhoplike eſtate agreeth, with Chriſtes wordes, I thincke a man cannot reaſonably coniecture or imagine by their countenance and liuing, that they be Chriſtes true Diſciples. The other miſchief and euill is that they haue to many worldly cures & buſines. For to theſe manners and Lordſhips belong many tenantes, for whoſe leaſes to be made fines & haryots to be appointed and taken, a merciamentes to be aſſeſſed, tared and alſo forgeuē, and diſpenced, there be no fewe ſuites made to my Lord biſhop, alſo the hearing of teſtamentory cauſes, diuorſes, cauſes of Matrimony, of ſlaunderers, of lecherie, adulterie, and puniſhment of bawderie, and ſuch other būme courte matters (whereof not one belong to

Biſhoppes medling in ciuill affaires another foule deformitie.

Theſe would all be returned to the ciuill magiſtrate, and be made the kinges court.

his office and vocation appointed by Gods worde. My Lord Bishop is so occupied and vnquieted, that hee hath no leisure to study nor to preach Gods worde. But such affaires and worldly businesse nothing perteining to his vocation be very great hinderance and let to my Lord Bishop ỹ he cannot apply him to exercise his owne Office.

Math. 5. For no man can serue two maisters sayeth Christ. The Apostles thought it not iust & equall to prouide for the necessarie liuing of the powre, leauing gods word vntaught.

Act. 6. But my Lorde Bishoppe doing these thinges nothing pertayning to his office, thinketh that he hath exactly done his Office. From these great mannors commeth yeerely great rentes pleasures and profites, whiche although they be the good creatures of God, yet tha houndance of them (being where they bee more impediment than helpe) be a great occasion of corruption in the vser of them. And peraduenture they would allure and intise a Bishops heart to trust in them and so corrupt him, as the scripture sayth. Blessed is the riche which is found without blemishe and hathe not gone after golde nor hoped in money and treasures, where is there such a one and we shall commend hym and call him blessed, for great thinges doth hee among his people. And if my Lorde Byshoppe should geue the superfluitie of hys

godes

goods to the poore (whose goodes iustlie they be) as the Prophet Esay saith. Then my Lord should lacke them to furnish his Lordly countenance, and so my Lord should lose his Lordly honour and praise of the worlde. Wherefore as these superfluous possessions bee annexed to estates of Bishops by mans vaine fantasie, and not by Gods worde, so my Lorde Bishop will either keepe them to make him more frendes, remembring that riches maketh many frendes, but the poore is forsaken of his neighbour, or deuise the expence of them contrarie to Gods worde, either to make sure frends in the Courte about the King to obtaine more promotions, and benefices or in curious building, sumptuous and delicate fare, well apparelled seruantes, trimme decked horses to ride pompously like a Lorde. Although there were no authoritie to proue this, yet the Lordly countenaunce and fashion of Bishops, yea their common exercise and also practise, can well prowe and testifie this plainely before ỹ face of all men which knoweth the Lordlines of Bishops. As the Prophet Esay saith. The chaunging of their countenaunce bewrayeth them, yea they declare their own sinnes themselues as Sodomites, and hyd them not. Do not these things faintly agree with the saying of their predecessour Paule the Apostle which saith. When we haue foode and rayment

Esay. 3.

Superfluous possessions in Bishops estate deuised by mans fantasy and not by Gods word.

Esay. 3.

1. Tit. 6.

mente wee muſt bee contented. Is not this Lordly honour directly againſt Chriſtes wordes, which ſayeth. The Kinges of nations raigne ouer them, and they that haue authoritye ouer them are called gratious Lordes. But you ſhall not bee ſo. Alſo Peter ſpeaketh to his true ſucceſſours ſaying: Feede you Chriſtes flocke as much as lyeth in you, taking the ouer-ſighte of them not as compelled thereunto, but willingly, after a godlye ſorte, not for the deſire of filthie lucre, but of a good minde, not as though you were Lordes ouer the Pariſhes, but that you bee an example to the flocke, and that with good will. But our Lordlye Biſhops eſtate and prowde counten ance of liuing, (as it is nowe vſed) is contrarye to Gods worde, as it appeareth by theſe wordes. But you ſhall not bee ſo: And alſo by theſe ſayinges. Not as though you were Lordes ouer the Pariſhes. And Chriſt ſayeth. Hee that is not with mee is againſt mee. Wherefore ſo long as they raigne ſo Lordlye in the Clergie contrarie to Gods worde, ſo longe be they againſt God, they be not ſente from God, and then can they not preache truely and ſincerelie his worde. For howe can they preach except they be ſent (ſaith Paul) Chriſte was ſente to preache as it appeareth. Marc. 1. Luke. 4. and Eſaye 61. And Chriſte ſayeth to all his true Diſciples:

Luke. 22. Lordſhip of Biſhops againſt Gods word in king Henrys days ergo nowe.

Math. 12.

Lord biſhops not ſent from God.

Rom. 10.

As

As my father ſent me, ſo do I ſende you. And commandeth alſo all his Apoſtles and true ſucceſſors of the Apoſtles to preach the Goſpel to the whole world, & not lordly to raigne in the Clergie. Whom Paule teacheth to be as miniſters, ſaying: Let a man this wiſe eſteeme vs, euen as the miniſters of Chriſt, and the ſtewards of the ſecrets of God. To preach the goſpel therfore (moſt gratious & prudēt Lord, is the true vocation & office of all godly Biſhops, Parſons, Vicars, and of other ſhepheards, and not to bee Embaſſadors to Princes, nor to be Judges to heare matters of contention, teſtamentory cauſes, diuorces ſlaunders, bawderie, and ſuch other. Your Grace hath of your laiety ſufficient both in learning and wiſedome, and of good conſcience to heare and iudg ſuch cauſes and variances, remitting Biſhops to attende their office and vocatiō by God (and not by man) appointed. And therefore they ſhould not exercile any other office then God hath appointed to them. For no man can ſerue two maiſters. And if Biſhops, and other Paſtours would diligently execute their vocation and office, much fewer of theſe matters of contention ſhall be in vſe and experience either to be heard or iudged. Séeing ỹ ſcriptures commaūdeth ſo earneſtly euery man to walk as he is called. Many chriſtian men maruell greatly why the Biſhops deſire & procure

Iohn. 2.

1. Tim. 4.

Math. 6.

procure so grædilie to exercise the office pertaining to an other vocation, and to leaue their vocation and office (appointed by God to them to bee exercised) not executed nor performed, and doone. Verily because they loue the glorie of men, more then the glorie God. And surely euen as Cayphas and Annas being Bishops, and exercising the office of seculer and temporall Judges, did iudge Christe to bee crucified: so our Bishops so long as they (contrarie to their calling) do exercise the office of temporall Judges, so longe shall they persecute Christe and hys members, and studie to suppresse his worde, and not to preache the same. Haue not they businesse sufficient wherewith to occupie them in their owne office? If they woulde loke well thereunto, do not they see on euerie side detestable sinne raigne throughout all this your Realme? Is there not such excesse and costlines of apparell, because of diuersitie and chaunge of fashions, that scarce a worshipfull mans landes which in tymes past was wont to find and maintain twentie or thirtie tall Yeomen, a good plentifull houshold for the relieue and comforte of manie poore and nædie, and the same nowe is not sufficient & able to maintaine the heire of the same lands, his Wife, her Gentlewoman, or mayde, two Yeomen, and lackey. The principall cause hereof is their costlis apparell,

John. 9.

Annas and Cayphas exercising the office of ciuil magistrates iudged Christ to death: so do our Bishops

Excesse of apparel, and the discommodities that arise thereof.

apparell, and ſpecially their manifolde and diuers chaunges of faſhions, which the man and ſpecially the woman muſt weare vpon both head and bodie. Sometime cappe, ſome time hode, nowe the French faſhion, nowe the Spaniſhe faſhion, then the Italian faſhion, and then the Millaine faſhion, ſo that there is no ende of conſuming of ſubſtaunce and that vainely, and all to pleaſe the proud fooliſhe man and womens fantaſie. Hereof ſpringeth great miſerie and néede. The Fathers conſuming their goods in vaine pride, and wanton luſtes (called vppon by your grace to ſerue your Maieſtie for the defence of this your Realme) haue not to doo their duetie, whereby they bee compelled to ſell their Landes, or els to burden their frends, or els to daunger themſelues in debt to manie. Hereof riſeth it that the Father is compelled to declare his will vpon his Lands to bee executed after his death (when he cannot occupie the ſame himſelfe) for the aduauncement and helpe of his children, and the payment of his debtes, whome eaſilie he mighte in his life haue aduaunced, holpen, and diſcharged, if ſuche royotous expences had béene auoyded. The Prophet Oſe ſaith: There is no truth, no mercie, no knowledge of God in earth, curſing, lying, murder, theft adulterie, hath broken in, and yet do our ſhep heardes hold their peace. What commeſſa-

New faſhiōs

Oſe. 4.

tion,

tion, dronkennes, detestable swearing by all the parts of Christes bodie (and yet calling them in scorn hunting othes) extortiõ, pride couetousnes, and such other detestable vice raigne in this your Realme, against the which our Bishops and other Pastoures should continually crie out, as the Prophet saith. Crie nowe as loude as thou canst, leaue not off, lift vp thy voice like a Trumpet, and shew my people their offences, and the house of Iacob their sinnes. But alas they bee become both blind and dombe, as the Prophet saith. His watchmen are all blinde, they haue altogither no vnderstãding, they are al domb dogges not able to bark, they are sleepie, fooliish are they and lye snorting, they are shamelesse dogges that be neuer satisfied. The shep heards also in like maner haue no vnderstanding, but euerie man turneth his owne waye, euerie one after his owne couetousnes with his power. What is the cause that they do not execute this their office? Either because they canne not, or because they haue so muche worldlye businesse that they wyll not applye them-selues to perfourme both. Or els they bee afrayde to speake the truth, least they shoulde displease men. Whome Paule reprooueth, saying: If I shoulde please men I should not bee the seruaunt of Christe. Also the Prophet sayeth: God breaketh the bones of them which studye to

Esay. 5.

Esay. 66.

Galat. 1.
Psal. 52.

pleaſe men, they bee confounded becauſe the Lorde deſpiſeth them. Notwithſtanding our Biſhops loue ſo well their greate dominions whereby they maintaine their Lordly honour, that they will not diſpleaſe men with preaching the truth, leaſt they ſhould then loſe their greate poſſeſſions, and conſequently their Lordely glorie. But ſurelye as longe as they poſſeſſe their great dominions, ſo longe they will continue and maintaine their pryde. And ſo longe as they continue in pryde, ſo longe they ſhall not receiue the holye Ghoſt, which ſhall teach them to ſpeake the trueth. For vpon whome ſhall my ſpirite reſt (ſayth the Prophet Eſay) but vpon the meeke and lowlye, and vppon him which feareth my ſayinges. Eſay.6. Alſo the Prophet ſaieth. God reſiſteth the prowde, and vnto the meeke and lowlye hee giueth his grace. Wherefore ſo long as the Biſhops continue in this worldly wealth and honour, ſo long will they neuer do their duetie and office, but rather perſecute the worde of GOD, which declareth and ſheweth what is their office and duetie. And ſo longe as they doe not exercyſe their office and vocation, but doe perſecute the worde, and ſuche as ſincerelye preach the ſame, ſo longe ſhall ſinne increaſe. For if the eye bee wicked, all the bodye ſhall

Biſhops will neuer doo their duetie if they continue in worldly wealth.

shall be full of darknes. For euen as at such time when the Bishop of Rome was firste endued with great possessions, a voice was heard, saying: Nowe venome and poyson is cast and shed forth into the Church of God. In likewise no doubt (most godly gouernor) semblable voice and saying maye bee verified in and vppon all the Church of England, sithē your Bishops were endued with so great possessions, and Lordly dominions. No doubt (gratious Lorde) so long as great Lordly dominions, worldly honors & wealth be annexed and knit to the vocation and offices of Bishops, and other Pastours, these mischiefs and inconueniences shall euer ensue and followe. First the moste proude and ambitious, the most couetous and wicked, which either by monie, frendship, or flattery can obtaine the benefice, wil labour with al studie, and pollicie, to gette the benefice, onelie for the worldly honour, and not for the zeale and loue which he shoulde haue to instructe and teach the people cōmitted to his cure and charge. And for the profite which belongeth and appertaineth to the same benefice, they will dissemble humilitie and despising of all worldly profits and pleasures, so colourably and subtilly, that it shalbe verie harde for your Maiestie, or any other hauing authority to giue benefices, to perceiue them. And when they haue obtained the be-

Barnard.

nefice,

fice, then euerie Christian man shal wel perceiue that he hath not entred in by the dore: that is for the zeale and loue to do and execute the office, but hath climbed vp and ascended by another way, that is for the luker and honour annexed to the office. And then certainly whosoeuer ascendeth and entreth in by an other way, cannot be but a theefe, by day and by nighte, whose studie and laboure must bee to steale, kill, and to destroye. As Christe (whose wordes must bee euer true) saith. The theefe commeth not but to steale, to kill, and to destroye. So that so longe as so much worldlye profitte and honour belongeth to the benefice: so longe will hee that for wante and lacke of learning canne not do the office, and also the most couetous and prowde will laboure to haue the office, whereby the people committed to his cure, shall not onely bee vntaught, and not learned in Gods worde, but also all they which can preach and teach Gods worde, and loue the same, by such a worldly Woolfe, shall bee extreamely persecuted and tormented. For he cannot but steale, kill, and destroye, and vtterly abhorre, and hate the godlye, as Christ sayeth. If you were of the worlde, the world would loue his owne. But because you bee not of the worlde, but I haue chosen you from the worlde, therefore the worlde dooth hate you. No doubt a man shall much ra-

Iohn. 10.

And moſt dread ſoueraigne (with all humilitie and humblenes of heart) I beſeeche your Grace (according to your accuſtomed goodneſſe) to take this my rude ſupplication to the beſt, as a fruite of my obedience, wherein I haue not diſſembled, but haue opened fully vnto your Grace the groūd and very bottome of my hart, not of any grudge euill will, or malice that I beare to any ſpirituall ſhepheard (God I take to record) but onely for the glory of God, the honour of your Grace, & the wealth and profit of your moſt naturall and louing ſubiectes.

FINIS.

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ποιμένης τῶν προβάτων μέγας, ἀρχιποίμενης
= Αρχηγος

4

ποιμένης/ διδασκάλος Eph. 4. 11.

THE IVDGEMENT OF A MOST REVEREND AND LEARNED MAN FROM BEYOND THE SEAS, CONCERNING A THREEFOLD ORDER OF BISHOPS, WITH A DECLARATION OF CERTAINE OTHER WAIGHTIE POINTS, CONCERNING THE DISCIPLINE AND GOVERNEMENT OF THE CHVRCH.